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esr

Ellet Joseph Waggoner

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1902

January 21, 1902

“Health by Faith” The Advent Review and Sabbath Herald 79, 3.

EJW

E. J. Waggoner

Every Christian is familiar with the statement that “the just shall live by faith,” but very few have any idea that it is more than a statement of a theological dogma. They imagine that the life which the Lord Jesus gives us is something apart from eating and drinking, and the daily round of duties. In fact, there is unconsciously in the minds of many people a great deal of the notion that religion is chiefly an affair of going to meeting, and observing certain forms and ceremonies, and of professing belief in certain “points of doctrine.” If they would remember that Jesus Christ was Saviour from His birth, just as much when a child at play, and a young man working at the carpenter’s bench in Nazareth, as when preaching to the multitudes, they would learn differently.*ARSH January 21, 1902, page 37.1*

Every manifestation of life is proof of the presence of God. The blood is the life; and we receive the blood of Christ by every means by which He conveys to us our daily life.*ARSH January 21, 1902, page 37.2*

We must exercise ourselves to discern the Lord’s body; we must learn to know the Lord in whatever form He reveals Himself, and to accept him, and give him a welcome. The Holy Spirit is invisible, but He affects us through the medium of our senses. It is true that God has much more life for us than our minds can ever comprehend, or than we can ever consciously grasp; but if we do not appreciate the least, we can never expect the greatest. It is God who has given us our senses, in order that we may comprehend Him; and if we do not use them for that purpose, we can never expect any greater manifestation of himself.*ARSH January 21, 1902, page 37.3*

God is one, and so all life is one. There is only one life, although there are multitudinous forms of it. Christ is not divided, and He does not deal out his life in sections. When we receive his life, we have it for everything, if we will but accept it. The life of Christ-the blood-which cleanses from all sin, is the very same life that keeps us alive and in health from day to day. He did not live two lives on this earth. The life with which He healed the poor paralytic, was the very same life with which He cleansed him from his sins. The life which He gave on Calvary, is the very same life by which He we are supplied with "life, and breath, and all things." When the Scripture tells us that we are to live by faith, the word "life" is to be taken in its natural meaning. There is nothing secret about it. Life is life. The teaching is that we are to eat, drink, sleep, move, and have our being, by faith. Everything that goes to make up life, is to be done by faith. In short, we are to *live* by faith.*ARSH January 21, 1902, page 37.4*

All the difference between the Christian and the sinner is that one lives in the right way, and the other lives in a perverted way; the one has perfect life, while the other has only partial life, in fact, has not real life at all. "He that hath the Son hath life; and he that hath not the Son of God hath not life."*ARSH January 21, 1902, page 37.5*

The life of faith has to do with our flesh, our body. Read the words of the Apostle Paul: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live *in the flesh* I live by the faith of the Son of God, who loved me, and gave himself for me." *Galatians 2:20. ARSH January 21, 1902, page 37.6*

Read again: "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." *Romans 8:13. ARSH January 21, 1902, page 37.7*

Again: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." *Romans 12:1. ARSH January 21, 1902, page 37.8*

Still further: "Know ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it

to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection; lest that, by any means, when I have preached to others, I myself should be a castaway." *1 Corinthians 9:24-27*. ARSH January 21, 1902, page 37.9

It is plain upon the face of this scripture, that the Christian is to give his body the same kind of discipline that the athlete does when he is in training for a race, only from a far higher motive. Every man that striveth for the mastery is temperate in all things; very good; but while they do it for a corruptible crown, we do it for an incorruptible crown. What is it that we do? Why, we are temperate in all things, keeping our body under, and bringing it into subjection, disciplining it, so that it will obey the mind of the Spirit. ARSH January 21, 1902, page 37.10

Our bodies are the temples of God, and as such are to be under the direct control of the Spirit of God. God himself is to quicken (make alive) our mortal bodies by His indwelling Spirit. See *Romans 8:11*. The Spirit is to supply all the life that we have. The life of Jesus is to be manifested in our mortal flesh. This means health, for we read: "My son, attend to my words; incline thine ear to my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and *health to all their flesh*." *Proverbs 4:20-22*. ARSH January 21, 1902, page 37.11

With this agree the words of the Lord to Israel of old: "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey His voice, and provoke Him not; ... If thou shalt indeed obey His voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.... Ye shall serve the Lord your God, and He shall bless thy bread, and thy water; and I will take sickness away from the midst of thee." *Exodus 23:20-25*. Nothing could be more explicit than this. But it throws upon us the duty of seeking to learn the ways of the Lord. This is not a difficult matter, if we are sincere, for "if any man willeth to do his will, he shall know." He will show us the way of life, for He will reveal himself unto us, and He is the life. ARSH January 21, 1902, page

Jesus bore our sicknesses, in order that we might be freed from them, just as He bore our sins, in order that we might be saved from sin. The sins of the world were upon Him, yet nobody ever saw a single sin in His life. So all the diseases of mankind were upon Him, yet nobody ever saw Him unfitted by them for daily labor. The life that was in Him, which He continually received from the Father of all, swallowed up both sin and sickness. It is, to say the least, as easy for Him to give us health in His life, as to give us righteousness. In fact, that is what He does, since His life is undivided, and comprehends everything; but so many fail to take it for health, just as many fail to take it for righteousness.*ARSH January 21, 1902, page 37.13*

When the woman with the issue of blood touched Jesus, He said, “I perceive that power is gone forth from me.” As great a demand was made upon His life, as would supply the woman’s lack of life. That is to say, the vacancy in the woman’s life, was transferred to Him. He took her disease upon Himself, yet He did not die because He was constantly in touch with the Source of life, and allowed it to flow through Him unhindered; and by her faith the woman put herself in touch with that same Source. When Jesus said to her, “Thy faith hath made thee whole,” He really said, “Thy faith hath saved thee.” He used the same words that He did to the sinner who washed His feet and anointed them. See *Luke 7:50*. So likewise, when the blind man believed to the receiving of his sight, Jesus said the same words to him: “Thy faith hath saved thee; go in peace.” *Luke 18:42*. With forgiveness of sins, He gave healing of body, or in the healing of the body He imparted righteousness. In short, He makes the recipient of His grace “every whit whole,” giving him “perfect soundness.”*ARSH January 21, 1902, page 37.14*

The only argument that anybody can bring against this is, that they have not experienced it. That proves nothing. Many lepers were in Israel in the days of Elisha, and none of them were healed, but only Naaman the Syrian; but that, instead of proving that there was no healing for lepers in Israel, showed that every leper in Israel might have been cleansed, if he had only appreciated the presence of the Lord in His accredited prophet.*ARSH January 21, 1902, page 37.15*

In this article we have not tried to point out how to apply this truth in our own lives; we must first see that there is indeed something real to grasp, before we will lay hold of it. What we are first anxious for all to see is that Jesus has one life, a life filled with all the fullness of God, to give to us; that with Him God freely gives us all things, since all things are in Him. In His earth life He was superior to disease, just as He was to sin, although the flesh that He took was our human flesh, and He was made in all things like unto His brethren. He has “power over all flesh,” and therefore He can in our sinful, mortal flesh, exercise the same control over sin and disease that He did in His own.*ARSH January 21, 1902, page 37.16*

E. J. WAGGONER.

February 11, 1902

“The Gospel of Life” The Advent Review and Sabbath Herald 79, 6.

EJW

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All life is from the Lord; “in Him we live, and move, and have our being.” “He giveth to all life, and breath, and all things.” He “giveth breath unto the people” upon the earth, “and spirit to them that walk therein.” In His hand is the life of every living thing, and the breath of all mankind.” God’s personal presence by His Spirit, doing for every person just what He did for Adam in the beginning, is that which keeps us all alive. This must ever be borne in mind.*ARSH February 11, 1902, page 85.1*

This life-“the word of life” “which was from the beginning”-is very near to us, in order that every soul may “feel after” God, and find Him to his salvation. See *Acts 17:27, 28; Romans 10:6-10; Deuteronomy 30:11-14*. It is this life, freely given to all mankind, that cleanses from all sin, whenever it is acknowledged, with humble confession of sin, as the only source of righteousness.*ARSH February 11, 1902, page 85.2*

The life of Christ is not divided, even as Christ Himself is not divided; in giving us His life, Christ gives us everything; it only remains for our faith to grasp the gift. The same life that saves from sin, is the life that gives health, so far as men have it; there is no other source of life and health.*ARSH February 11, 1902, page 85.3*

The case may be put in another way, that may make it still plainer. We are now alive; of that we are sure. But we did not bring ourselves into existence, neither have we power to prolong our life. “There is no man that hath power over the spirit, to retain the spirit.” We do not create the air that we breathe, and we have no control over it; neither do we provide the food that nourishes our bodies; we simply take that which God has already provided. So then, we are alive, and alive by the power of God. Our life is not an accident, neither is our state of health, whether good or bad, an accident: but

all depends upon our relation to the Giver of life. The fact that we have not perfect health is owing to our failure to recognize the Life that has been manifested, and to yield to it, so that it may have full and unhindered sway in us. The life is ours for everything that it was in Jesus, for “of His fullness have all we received, and grace for grace.” If we are in possession of good health, that is not an accident, but is because, either consciously or unconsciously, we have been living in harmony with the life of God, or at least have not succeeded in holding it down by our wrong habits. Now when we admit that our life to-day is the manifestation of Christ’s presence, it is evident that He can continue it indefinitely, since “He ever liveth.” *ARSH February 11, 1902, page 85.4*

Someone will ask, “Are we then to understand that if we fully recognize and yield to the life of Christ, we shall be immortal?” The answer is, Not until the coming of the Lord, for that is when immortality is bestowed (see *1 Corinthians 15:50-54*); but we shall have the life of Jesus “made manifest in our mortal flesh.” Christ has “power over all flesh,” and by that power He is able to keep a man sinless even in sinful flesh, and to keep him in life and health, even in mortal flesh. This is the gospel of life. *ARSH February 11, 1902, page 85.5*

E. J. WAGGONER.

March 4, 1902

“The Right Standpoint” The Advent Review and Sabbath Herald 79, 9.

EJW

E. J. Waggoner

Present Truth.

How different things look to us after the bitter experience has passed! When Jacob heard that Simeon had been kept a captive in Egypt, he said, “Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me.” But they were not against him; on the contrary, they were all working for him-working out a great deliverance, and a peaceful, happy old age. We can see it clearly enough; yet when our trials come, we complain, just as though ours were exceptions to the rule that “all things work together for good to them that love God.” If we were absolutely sure that good would result, we should bear the trial and the pain uncomplainingly; but in spite of all the assurances and all the examples of God’s word, we persist in looking at things as they seem now, instead of from the standpoint of eternity. *ARSH March 4, 1902, page 134.1*

Does anybody suppose that when we stand by the river of life in the paradise of God, we shall have any regrets or sorrow for what we have suffered here?-Of course not. We know that we shall not. Then what is the use of indulging in such regrets here? We know that if God be for us, nothing can be against us, and that all things work-are now working-together for good to them that love God. Moreover, it is our privilege and our duty to look at things from the eternal side, instead of from the temporal side; for God is our dwelling-place, and He inhabits eternity. *ARSH March 4, 1902, page 134.2*

March 25, 1902

“Why Do We Eat?” The Advent Review and Sabbath Herald 79, 12.

EJW

E. J. Waggoner

Everyone would doubtless say that we eat in order to live, although the way in which very many people eat tends to death more than to life, and thousands upon thousands die solely as the result of wrong habits of eating, both as regards the kind of food, and manner of preparing and eating it. However, it is a fact that God has given us food in order to sustain our lives, but it is also a fact that He designs that we should have much more life than can be obtained merely by eating. The life that can be obtained only by means of food differs in no respect from that of the dumb beast, and God designs that man should possess life far superior and much more abundant. God could have ordained it so that we could live without eating. Many instances are on record where men have been kept in full strength and vigor without food, the most notable being that of Moses, who on two different occasions went forty days and forty nights without food or drink, and although he was engaged in active work all the time, he was in possession of his usual strength at the close. Jesus sat weary and hungry on Jacob's well, yet when the disciples came back with food, and urged Him to eat, He seemed to have been already satisfied, and said, "I have meat to eat that ye know not of." *John 4:32. ARSH March 25, 1902, page 181.1*

Why then are we made dependent on our daily food? The answer is plain: In order that we may recognize and acknowledge our dependence upon God. If there were no visible means of sustenance, if God poured His invisible life into us without any visible means, -we would all come to believe ourselves to be gods, having life in ourselves, and not dependent upon God. The truth is that we are absolutely dependent upon God for "life, and breath, and all things," and the continuation of our life throughout eternity depends upon our abiding in Him; therefore the Lord has made it so plain to us that we derive our life from Him, and not from ourselves. If we do not recognize Him in the visible gifts that He bestows, we

will not of course accept the greater life through the reception of the Spirit; but if in all our ways we acknowledge Him, we may be sure that He will give us life "more abundantly." "In all thy ways acknowledge Him, and He shall direct thy paths."*ARSH March 25, 1902, page 181.2*

While we cannot get righteousness by eating and drinking, we may thereby show our appreciation or lack of appreciation of the gift of life and righteousness through Jesus Christ, "who is our life." The life that we receive in the food that we eat is the life of the Lord, for there is no other; if therefore when we have the very best food given to us,-food that contains the Life in the purest possible form,-we deliberately choose that which is inferior, simply because it pleases our taste better, we show that we would rather please ourselves than to have the fullness of the life of the Lord. When we do so, although we may acknowledge that our life comes from the Lord, we at the best virtually say that we are quite content with a small measure of it; we want the Lord, but not too much of Him.*ARSH March 25, 1902, page 181.3*

April 8, 1902

"The Work of the Holy Spirit" The Advent Review and Sabbath Herald 79, 14.

EJW

E. J. Waggoner

What will the Spirit do for us when we receive Him?-He will do everything. "He will guide you into all truth," "and He will show you things to come." *John 16:13*. He to the sevenfold Spirit of God-"the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord." *Isaiah 11:2*. "There is a Spirit in man; and the inspiration of the Almighty giveth them understanding." *Job 32:8*. Every gift of God to man comes by the Spirit. The chief of the blessings that come by the Spirit is wisdom and knowledge, and this knowledge-the knowledge of God-is life eternal. When the soul becomes separated from sin, it comes into connection with the Intelligence of the universe; "blessed are the pure in heart, for they shall see God." "We have an unction from the Holy One, and ye know all things." *1 John 2:20*. "We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life."¹ *John 5:20*. ARSH April 8, 1902, page 9.1

The knowledge that the Holy Spirit gives is of such a kind that even the world acknowledges its reality. This is seen in the immediate results of the reception of the Spirit on Pentecost. The disciples began to speak with other tongues. The reason why this particular phase of knowledge was imparted at that time was that there were thousands of people present from every nation under heaven, all of whom needed to hear the Gospel. Whatever one needs in order to do the work of the Lord, that the Spirit gives as soon as one is ready to receive it, and will make the right use of it. But this does not mean that the Spirit relieves one of the necessity for study; far from it. God has no sympathy with laziness, and He does not give His Spirit for the purpose of pandering to us. Be sure that God will not impart the gift of tongues to a man who has not enough interest

in the work of giving the Gospel as a witness to all nations, to impel him to use all the means in his power to fit himself by study to engage in that work. Everything is a free gift from God, and all is by His power, but we must nevertheless be willing to work, and must expect that the reception of the Spirit will bring more active service and more difficult work than ever before.*ARSH April 8, 1902, page 9.2*

April 22, 1902

“The Message of the Spring” The Advent Review and Sabbath Herald 79, 16.

EJW

E. J. Waggoner

Why do we never doubt, no matter how backward the season, nor how long and tedious the delay, the ultimate springing forth and unfolding of the hidden life in nature? It is because we know that life is there, in power that no adverse conditions can ultimately control. We know that the apparent death of winter is not death indeed; it has been hallowed into sleep by the power of Him who is the resurrection and the life of all things.*ARSH April 22, 1902, page 9.3*

“Not dead, but sleeping,” He proclaims over the seemingly lifeless earth; and “if thou wilt believe, thou shalt see the glory of God” in the restoration of all things. The curse which blights the earth; withering the flowers, stripping the trees, and casting all nature into this death-like sleep, shall not for ever hold it in bondage. Its cruel chains have been burst asunder by the resurrection of Jesus Christ from the dead. Every spring season is a parable telling that the sealed stone of His earthly prison has been rolled away, and the tree of life has sprung forth a new, to blossom and bud and fill the face of the world with fruit. In “the gospel according to the winter,” we read of death and darkness-the story of the frost. But “the gospel according to the spring” follows with the renewal of light and life-the story of the resurrection; the triumphant assurance that “death is swallowed up in victory!” It is the gospel of hope. By it we are “begotten again unto a lively hope through the resurrection of Jesus Christ from the dead.”*ARSH April 22, 1902, page 9.4*

Why, then, should we despair or grieve, though the marks of the curse may be never so apparent in our bodies; though He who has the power of death holds us with the cords of our sins, or with the death-like grip of disease? Christ has the keys of death and the grave, that are able to set us free, and He says: “O death, I will be thy plagues; O grave, I will be thy destruction.” The decree has

gone forth; death's doom is writ; and we believe we shall see the glory of God in our emancipation. The power of His life is even now, though unseen, working deliverance for us, and seeming delay will but emphasize the transformation.*ARSH April 22, 1902, page 9.5*

"His going forth as the morning." He will swallow up death in victory, and wipe the tears from off all faces. This is the message of the brave snowdrop, hopeful crocus, and joyous daffodil, and of the buds now everywhere swelling and bursting with the life that they cannot contain.*ARSH April 22, 1902, page 9.6*

The spring is also a promise of the final complete restoration of the whole earth through the all-conquering life of the Creator. When He thus makes all things new, her wilderness will be like Eden, and her desert like the garden of the Lord. "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."*ARSH April 22, 1902, page 9.7*

"Come, for creation groans,
Impatient of Thy stay,
Worn-out by these long years of ill,
These ages of delay.
"Come, spoil the strong man's house,
Bind him and cast him thence:
Show Thyself stronger than the strong,
Thyself Omnipotence.

"Come, Lord, and take away
The curse, the sin, the stain;
And make this blighted world of ours
Thine own fair world again."*ARSH April 22, 1902, page 9.8*

May 27, 1902

“The Last Appeal” The Advent Review and Sabbath Herald 79, 21.

EJW

E. J. Waggoner

When Israel first came out of Egypt, they were not really delivered from the house of bondage because their hearts were still there. This was why they did not enter into rest. They were still in bondage, and most of them died without entering into rest. It is little profit to have the body come out of Egypt and leave the heart in. In bringing His people out of the captivity of Babylon, the Lord desired to give them a perfect freedom, of soul as well as body. So all were left to come out or to stay in. None could be really set free, so long as the very thing that caused them to go into captivity was allowed to enslave their hearts. God was doing a deeper and more lasting work than merely to strike fetters of iron from the limbs of his people. So we are not to judge of the success of this work by the few that then heard the call and came out. *ARSH May 27, 1902, page 11.1*

As we read the prophecies of Isaiah, concerning the work of Cyrus, we can see that these go on to speak of the work of Jesus, of whom Cyrus was a type. It is Christ who alone can build God's eternal city, and let go His captives, for only He can set men free from the bondage of sin. He is the Good Shepherd who shall perform of God's pleasure. *Isaiah 44:28*. In the departure from Babylon, in the days of Cyrus, we see the beginning of a work which is not yet completed, and which will not cease until God's people are all set free from every species of spiritual bondage. In the closing call of the Gospel, we find God's last appeal to His people to come out of Babylon. *Revelation 18. ARSH May 27, 1902, page 11.2*

June 3, 1902

“Forewarned—Forearmed” The Advent Review and Sabbath Herald 79, 23.

EJW

E. J. Waggoner

The memorable battle of Arbela, that resulted in the overthrow of the Persian kingdom, is one of the most remarkable of all history. The Persians under Darius numbered over one million, while the Macedonians under Alexander were only forty-seven thousand. The attack of the Macedonians seemed but madness, the odds were so heavy against them; but Alexander knew his strength, and the secret of this self-confidence lay in the fact that, on the eve of the engagement, there fell into his hands full and complete details of the plans of the approaching attack of Darius, and by this foreknowledge, he was enabled so to place his army that the Persian forces were routed, and he gained the victory that made him monarch of all the then known world.*ARSH June 3, 1902, page 11.3*

There is no more unequal struggle in all history than that of the man who endeavors to cope with the devil without the help of Jesus Christ. But Christ knows all the wicked plans of the archenemy of souls, and these He has revealed to His children. “But ye brethren are not in darkness,” for God has been faithful in giving due warning of any judgments that were to come upon the world, that all who would might escape. Noah preached a coming flood for one hundred and twenty years; Lot was warned of the destruction of Sodom; and the Christians knew years before, of the overthrow of Jerusalem, and so definite was the sign given of the latter event, that when the time came, every Christian within the walls of that doomed city knew it and escaped.*ARSH June 3, 1902, page 11.4*

But merely because we are “the children of light”—because we know these things theoretically,—that alone will not save us. Lot’s wife knew of the destruction of Sodom, but that did not save her from being turned into a pillar of salt; and the Saviour in speaking of what would take place in the end of the world, and the danger there

would be of even the elect being deceived and turned out of the way, uses these significant words, "Remember Lot's wife." What did she do? Simply "looked back,"-that is all, but that meant her destruction. She desired to escape the doom of the city, but while her body was on the plain, her *heart* was in Sodom. There is in this a lesson of a special importance for those who live in the last days, for "as it was in the days of Lot ... even thus shall it be in the day when the Son of man is revealed." *Luke 17:28, 29*. "Come out from among them, My people," are the Lord's words to His children, and "be ye separate." There can be no compromise. Some of the Lord and a little of Sodom or Babylon will never save us.*ARSH June 3, 1902, page 11.5*

The struggle is a fierce one; but with all the secret plans of Satan laid bare, for "we are not ignorant of his devices," and with Jesus as our commander and leader, we are ten thousands times more sure of victory, in this conflict, than was Alexander the Great; and he who is faithful to the end, who overcomes, will reap as a reward, a never-ending life in the kingdom of God. -*Present Truth*.*ARSH June 3, 1902, page 11.6*

July 1, 1902

“The Gospel of the Kingdom” The Advent Review and Sabbath Herald 79, 26.

EJW

E. J. Waggoner

Christ himself is the embodiment, the personification, of the kingdom of God. The Gospel or good news of the kingdom is the demonstration of all the power of God in human flesh. Men are to be taught that the Spirit is stronger than the flesh, and can rule it; and that the flesh of weak, sinful man, even in what are supposed to be the most debased, savage races of the earth, can be used to show forth the mighty works of God. And this will be the case with every one who completely recognizes the fact that he has but one debt, namely, that he owes himself to God, and thus to the world, since God lives for the benefit of His creation.*ARSH July 1, 1902, page 9.1*

The debt that we owe to the world is love, and “God is love.” Therefore we owe it to the world-to all our fellow-men-to allow God to reveal Himself to them in us. We owe it to everyone to cease holding down the truth in unrighteousness, so that all that may be known of God may be manifest in us. There is altogether too low a conception in the world of what a man ought to be. The standard of manhood is too low. The possibilities that are wrapped up in the human body are not grasped; but there are men now in the world who will allow God to use them to demonstrate that with Him nothing is impossible. Who will be one of them?*ARSH July 1, 1902, page 9.2*

The men who will compose this glorious band will not be making excuses for not obeying God’s law either in letter or in spirit. The righteousness of the law-every commandment to the full-will be fulfilled in them; for love, the manifestation of God, is the fulfilling of the law. “Love worketh no ill to his neighbor;” but love must be at work; therefore love does good to his neighbor. Even so Christ “went about doing good.”*ARSH July 1, 1902, page 9.3*

In the kingdom of God the Spirit rules: but “where the Spirit of God is there is liberty” (2 *Corinthians* 3:17); therefore the absolute reign of the Spirit means the complete freedom of the body from all “fleshly lusts that war against the soul.” The desires of the flesh will be present in the flesh; but only the mind of the Spirit will be fulfilled. What a glorious thing it is that this Gospel comes to us, and that all this freedom-the freedom of the universe-is for us if we are willing to pay the price, namely, the absolute, constant and eternal surrender of ourselves to God.*ARSH July 1, 1902, page 9.4*

“Fulfilling the Law” The Advent Review and Sabbath Herald 79, 26.

EJW

E. J. Waggoner

A complete answer to anyone who is so perverse that, in the face of the plain statement of Christ that He did not come to destroy the law, he will say that Christ fulfills the law by abolishing it, is found in the words of the text: “He will magnify the law, and make it honorable.” What honor can anyone give to Christ, and in what sort of esteem does he hold His work, who says that Christ destroys that which is honorable, and holy, and just and good?*ARSH July 1, 1902, page 10.1*

“But He fulfilled the law,” says one. That is exactly what He did. What then? “Oh, then we do not need to do it; since He fulfilled it, we can have nothing to do with it.” Indeed, that sounds very strange from the lips of one who professes to love the Lord Jesus. It is very easy to understand how one who says, “We will not have this Man to reign over us,” can say, “We do not wish to have anything to do with anything that He is connected with.” But why should a Christian desire to be separated from that which finds its fullness in Christ?*ARSH July 1, 1902, page 10.2*

“But we are not under the law.” No indeed, thank the Lord for that. And why are we not under it? Because we walk in it. Have you forgotten that the message of comfort prepares the way of the Lord? and that the undefiled in the way are those who walk in the law of the Lord? *Psalms* 119:1-3. We are delivered from the law,

which condemned us to death for our transgression, that we should serve in newness of spirit, and not in the oldness of the letter. *Romans 7:4-6*. And this is done by the body of Christ, in whom the law finds its perfect fulfillment. When we are joined to Christ in perfection, then the same fullness of the law will be found in us. The curse of the law is not to them that do it, but upon them that do not continue in all things that are written in it. *Galatians 3:10-13*. Christ has redeemed us from the curse of the law; that is, He has redeemed us from disobedience, unto perfect obedience. -*Present Truth*. ARSH July 1, 1902, page 10.3

July 22, 1902

“A Lesson of Unselfishness” The Advent Review and Sabbath Herald 79, 29.

EJW

E. J. Waggoner

The Apostle Paul refers to the gathering of the manna, to enforce the lesson of unselfish giving. When he was pleading for a liberal collection for the poor saints, he wrote: “I mean not that other men be eased, and ye be burdened; but by an equality, that now at this time your abundance may be a supply for their want, that their abundance may also be a supply for your want; that there may be equality; as it is written, he that had gathered much had nothing over; and he that had gathered little had no lack.” *2 Corinthians 8:13-15*; compare *Exodus 16:16-18*. *ARSH July 22, 1902, page 8.1*

Some in reading the words, “He that gathered much had nothing over, and he that gathered little had no lack,” have supposed that in some reckless manner the manna shrunk if one had gathered more than a certain quantity, and increased if he had not gathered enough; but the fact is that those who had more than they needed for the day divided with those who had an insufficient quantity. There was the same condition that existed after Pentecost, when all the believers had all things common, and none laid up for the future. The lesson of the manna is not only that God gives bread, but that He gives it to us as we need it. We can trust Him to provide for our wants, even as little children trust their parents. *ARSH July 22, 1902, page 8.2*

The Lord feeds us from His own table, and naught of that which we have belongs to us. Therefore we are to consider that all of His children have the same right to the Lord’s table that we have. If we find more “under our hand” than we need for the time, it is not to be hoarded up to spoil, but passed on to be used while it is fresh. So as we live by faith in the “God and Father of all, who is over all, and through all, and in all,” we will give day by day our daily bread, supplying all our need according to his riches and glory, and His

kingdom will come, and his will be done in earth as it is in heaven.*ARSH July 22, 1902, page 9.1*

August 5, 1902

“Justified and Glorified” The Advent Review and Sabbath Herald 79, 31.

EJW

E. J. Waggoner

Jesus Christ in the flesh was the representative of the human family, a sample of what all humanity might become through union with him. All that he did as man, he did for us, as our representative, and each individual made by faith receive the full virtue of every act of his life, just as though he himself had wrought it.*ARSH August 5, 1902, page 10.1*

Take, for example, his baptism. “The Lord hath laid on him the iniquity of us all,” that he, the Lamb of God, might take away “the sins of the world.” So when the multitudes came to be baptized in Jordan, confessing their sins, “then cometh Jesus from Galilee to Jordan unto John to be baptized of him.” And it has by faith he witnessed in this act to the power of his sacrifice to cleanse the whole world of sin, the Spirit also bore witness to the acceptance of that cleansed humanity with God.*ARSH August 5, 1902, page 10.2*

Jesus was baptized as our representative, confessing our sins; therefore the words, “This is my beloved Son, in whom I am well pleased,” are for us, who are “accepted in the Beloved.” The opened heavens, the descending Spirit, the approval of the Father, all are ours in him who “by himself purged our sins,” and justified humanity.*ARSH August 5, 1902, page 10.3*

This glorious fact even the apostles were slow to accept, and a special vision was given to Peter in which the truth that in Christ all men were justified and cleansed was most emphatically taught. “What God hath cleansed, that call not thou common,” were the words thrice repeated in the vision; and in relating it Peter said, “God hath showed me that I should not call any man common or unclean,” thereby showing that in Christ God hath cleansed every man. Hence the yearning call to those who have not experienced a blessed as of “the man whose transgression is forgiven and whose

sin is covered,” because they are ignorant of that blessed fact: “I have blotted out as a thick cloud thy transgressions, and is a cloud thy sins; return unto Me; for I have redeemed thee.”*ARSH August 5, 1902, page 10.4*

“Whom he called, them he also justified: and whom he justified, them he so glorified.”*ARSH August 5, 1902, page 10.5*

At his baptism Christ revealed man justified and accepted. Later, towards the close of his life on earth, he revealed man glorified. For a little while the veil was removed, and the beauty and glory of the divine image shone forth and proclaimed him the Son of God. A chosen few of his disciples were “eyewitnesses of his majesty when he received from God the Father honor and glory.” And this he received as man for men; he was still a representative. Therefore seeing Jesus crowned with glory and honor, the whole creation waits in hope for the manifestation of all the sons of God, when all whom he has justified shall be likewise glorified, when the righteousness wrought for them and in them by the divine Son of man, shall clothe them with raiment white and glistening, fine linen clean and bright, and crown them with unfading glory.*ARSH August 5, 1902, page 10.6*

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him, for we shall see him as he is.”*ARSH August 5, 1902, page 10.7*

Then he shall change our vile body, and fashion it like unto his glorious body, according to the working whereby he is able to subdue all things unto himself.-*Present Truth. ARSH August 5, 1902, page 10.8*

August 12, 1902

“The Law Unchangeable” The Advent Review and Sabbath Herald 79, 32.

EJW

E. J. Waggoner

The breaking of the tables of the law by Moses had not the slightest effect on the law itself, and would not have even if the Lord had not written the law again on other tables. “For until the law sin was in the world; and sin is not imputed when there is no law.” *Romans 5:13*. The law of God existed in full force before it was spoken from Mount Sinai, just as much as it did afterward. God did not at that time tell the people anything new, but only “that which was from the beginning.” *ARSH August 12, 1902, page 9.1*

God is not making, and has never made, new laws for His people. Nay, more. He has never *made a law* at all. The law that He has commanded-for there is really but one,-is only the declaration of His own eternal, unchangeable life. “God is love;” that is His life; and His law is love; consequently His law is His life. Now *God is*; His name is I AM; and therefore His law is from everlasting to everlasting. He does not arbitrarily impose laws on men. It is not with God’s government as with earthly governments. Earthly law-makers get together and devise and plan, and with much discussion make and issue laws, which never do and never can work equal and exact justice to all, and which afterwards must needs be revised and amended, or even abolished. But God is not a law-maker. He is the law-giver. He does not devise laws, but simply commands that which is, and gives it to men, putting it into their hearts. He does not require His subjects to conform their lives to a law which He has arbitrarily fixed; but He makes known to them the conditions on which life depends; in short, He tells them what life is, setting before them life itself, that they may take it. *ARSH August 12, 1902, page 9.2*

Thus there can be no talk about changing or abolishing God’s law. “And it is easier for heaven and earth to pass, than one tittle of the law to fail” said Christ. *Luke 16:17*. Men have thought to stamp

God's Word out of existence, by burning all the Bibles; but their efforts have been as effective as if they had tried to blot the sun out of existence by putting blinds before their windows, or to abolish the weather by breaking all the thermometers and barometers. The weather does not depend on those instruments, which simply make its state known; and God's Word does not depend on any written statement of it. It existed before there was any Bible, and it will remain, for ever exalted in heaven, when all the books on earth, including the Bibles, shall have been burned up in the fires of the last day.*ARSH August 12, 1902, page 9.3*

Christ is the living Stone, and in His heart is the law of God. Only a shadow of the law appears in books or on tables; the real law is alive. The two tables of law-the heart of Christ-were also broken; but even that did not put an end to the law, for He died only to live again. His heart on which the law is written, was broken, in order that the law might issue forth to us in a stream of light. This is the real law-giving. Thus by His stripes we are healed from all sin,-transgression of the law,-because the Sun of righteousness never sets. But arises with healing in His wings. His life, as we accept it and yield to it, works in us the righteousness of law; and because the law of life is eternal we also have life eternal.*ARSH August 12, 1902, page 9.4*

August 19, 1902

“The Lost Tribes of Israel” The Advent Review and Sabbath Herald 79, 33.

EJW

E. J. Waggoner

There is a popular, almost universal, idea that at the time of the Babylonish captivity, ten of the twelve tribes were wholly lost, and that only two tribes could be mustered to return to the land of Palestine at the close of the seventy years. So deeply rooted is this notion, that almost everybody knows at once what is referred to whenever the expression, “The ten lost tribes,” is used. How this idea came to prevail, we shall not now stop to enquire, but shall content ourselves with ascertaining what the Bible has to say upon the subject of the lost Israelites.*ARSH August 19, 1902, page 8.1*

First, however, it may be well to note a common misconception concerning the terms “Judah” and “Israel.” When the kingdom was divided, after the death of Solomon, the southern portion, consisting of the tribes of Judah and Benjamin, was known as the kingdom of Judah, with Jerusalem as its capital; while the northern portion, consisting of the remaining tribes, was known as the kingdom of Israel, with headquarters at Samaria. This northern kingdom it was that was first carried captive, and the tribes that composed it are the ones supposed to be lost.*ARSH August 19, 1902, page 8.2*

The misconception is that the term “Jews” is limited to the people of the southern kingdom, namely, to the tribes of Judah and Benjamin, and that the term “Israelites” signifies only those tribes composing the northern kingdom, supposed to be lost. Going on in the line of this supposition, “the warm, ungoverned imagination” of some speculative theologians has fancied that the people generally known as Jews are from the tribes of Judah and Benjamin alone, and that the Anglo-Saxon race, or more specifically, the people of Great Britain and America, are the Israelites, or, in other words, “ten lost tribes” discovered.*ARSH August 19, 1902, page 8.3*

It is easy to see how this theory originated. It originated in an utter

failure to comprehend the promises of the Gospel. It was invented in order to bring in the Anglo-Saxon race as inheritors of the promises to Abraham, the fact having been lost sight of that those promises embraced the whole world, without respect to nationality, and that "God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness, is accepted with Him." *Acts 10:34, 35*. If men had believed that "an Israelite indeed," is one "in whom is no guile," (*John 1:47*), they would have seen the folly of the idea that no matter how wicked and unbelieving people may be, they must be Israelites simply because they are a part of a certain nation. But the idea of a national church and of a national religion is wonderfully fascinating, because it is so much more pleasant for people to suppose that they are to be saved in bulk, regardless of character, instead of through individual faith and righteousness. *ARSH August 19, 1902, page 8.4*

A few texts of Scripture are sufficient to show that the terms "Jew" and "Israelite" are used interchangeably, each being applicable to the same person. For instance, in *Esther 2:5* we read that "in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Kish, a Benjamite." But in *Romans 11:1* we have the Apostle Paul's statement, "I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin;" and the same Apostle said, "I am a man which am a Jew of Tarsus." *Acts 21:39*. Here we have one man of the tribe of Benjamin, a Jew, and another man of the same tribe, an Israelite, and at the same time a Jew. *ARSH August 19, 1902, page 8.5*

Again: Ahaz was one of the kings of Judah, and reigned in Jerusalem. See *2 Kings 16:1, 2; Isaiah 1:1*. He was a descendant of David, and one of the ancestors of Jesus according to the flesh. *2 Kings 16:2; Matthew 1:9*. Yet in *2 Chronicles 28:19*, in an account of the invasion of "the south of Judah" by the Philistines, we are told that "the Lord brought Judah low because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against the Lord." *ARSH August 19, 1902, page 8.6*

When the Apostle Paul had returned to Jerusalem from one of his missionary tours, "the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

crying out, Men of Israel, help!" *Acts 21:27, 28.* ARSH August 19, 1902, page 8.7

The reader can readily see the naturalness of this, when he remembers that all the twelve tribes were descended from one man, Jacob, or Israel. The term "Israel" is therefore applicable to any or all the tribes; while, because of the prominence of Judah, the term "Jew" came to be applied to any of the children of Israel, regardless of their tribe. In speaking of the covenants God says that He will "make a new covenant with the house of Israel and with the house of Judah," (*Hebrews 8:8*), in order to make it unmistakable that the new covenant is to be made with the entire, undivided people, just as the old covenant was. ARSH August 19, 1902, page 8.8

Thus we see that the term "Jews" is rightly applied to the same people as is the term "Israelites;" but we must not forget that, strictly speaking, "he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." *Romans 2:28, 29*. The reckoning of the tribes has been lost among the people called Jews, but that makes no difference; they may be called Israelites just as properly as Jews; but neither term is in strict propriety applicable to any of them except to those who have real faith in Jesus Christ: and both terms are, in the strictly Scriptural sense, applicable to any who have such faith, though they be English, French, Greek, Turk, or Chinese ARSH August 19, 1902, page 9.1

(To be concluded.)

August 26, 1902

“The Lost Tribes of Israel. (Concluded)” The Advent Review and Sabbath Herald 79, 34.

EJW

E. J. Waggoner

(Concluded)

That the ten tribes were no more lost after the close of the Babylonian captivity than they were before, is as plain from the Scriptures as that the tribes of Judah and Benjamin were not lost. How does anybody know that these two tribes were not lost, that is, lost to sight?—By the simple fact that we find reference to them after the captivity; individuals belonging to those tribes are mentioned by name. In the same way we know that the other tribes existed as distinct after the captivity as before.*ARSH August 26, 1902, page 9.1*

Not all the people of Israel were carried away to Babylon; the poorest and least prominent were left in their own land. But the majority of all the tribes were taken away, and so in the royal proclamation at the close of the seventy years, the permission to return was universal, as follows:—*ARSH August 26, 1902, page 9.2*

“In the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the heart of Cyrus king of Persia, that he made a royal proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, the Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem, which is in Judah. Who is there among you of *all his people?* his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (He is the God), which is in Jerusalem.”*Ezra 1:1-3. ARSH August 26, 1902, page 9.3*

The permission to return was unlimited, but not all of any tribe took advantage of it. All the tribes, however, were represented; but those

that remained were not thereby necessarily lost. A family cannot be said to be “lost” because they live in a foreign country. Later on Artaxerxes in his commission to Ezra wrote: “I make a decree, that *all they of the people of Israel*, and of His priests and Levites in my realm, which are minded of their own free will to go up to Jerusalem, go with thee.” *Ezra 7:13*. ARSH August 26, 1902, page 9.4

Immediately following the proclamation of Cyrus we read, “Then rose up the chief of the fathers of Judah and Benjamin, and the priests and *the Levites, with all them whose spirit God had raised*, to go up to build the house of the Lord which is in Jerusalem.” *Ezra 1:5*. We know that the services of the sanctuary were re-established, and none but Levites could be employed in them; and in *Ezra 3:10-12* we read that when the foundation of the temple was laid, “they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with symbols to praise the Lord.” Even after the resurrection and ascension of Christ we read of Barnabas, “*a Levite, and of the country of Cyprus.*” *Acts 4:36*. ARSH August 26, 1902, page 9.5

In *Luke 2:36-38* we read of “Anna, a prophetess, the daughter of Phanuel, *of the tribe of Asher,*” who recognized the infant Jesus as the Lord, “and spake of Him to all them that looked for redemption in Jerusalem.” ARSH August 26, 1902, page 9.6

Here we see representatives of two of the ten tribes that are supposed to have mysteriously disappeared, expressly mentioned by name as dwelling in Jerusalem. It is most certain that a thing cannot be lost when you know exactly where it is. ARSH August 26, 1902, page 9.7

The other tribes are not specified, but in *Ezra 2:70* we read, “So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and *all Israel in their cities.*” ARSH August 26, 1902, page 9.8

When the Apostle Paul was on trial for his life, before King Agrippa, he said, “Now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise *our twelve tribes*, instantly serving God day and night, hope to come.” *Acts 26:6, 7*.

Here we find that the twelve tribes were in existence in the days of the Apostle Paul, and were looking forward in hope to the fulfillment of the promise which God made to the fathers. *ARSH August 26, 1902, page 9.9*

Again, the Apostle James addressed his Epistle “to the twelve tribes which are scattered abroad.” *James 1:1. ARSH August 26, 1902, page 9.10*

We have here sufficient evidence that no one tribe of Israel was ever lost more than another. All tribal distinctions are now lost, and no Jew can tell to which of the twelve tribes he belongs; and so in that sense, not merely ten, but all of the tribes are now lost, although all the twelve tribes are represented in the Jewish people scattered over the earth. God, however, keeps the list, and in the world to come will put every person in his proper place, for the city for which Abraham looked, the capital of the inheritance promised to him and his seed, the New Jerusalem, has twelve gates, and on the gates are “the names of the twelve tribes of the children of Israel.” *Revelation 21:12. ARSH August 26, 1902, page 9.11*

The last two texts suggest another fact, namely, that God’s reckoning of the tribes is not after man’s reckoning. “Man looketh on the outward appearance, but the Lord looketh upon the heart;” (*1 Samuel 16:7*), and “he is not a Jew, which is one outwardly; ... but he is a Jew which is one inwardly; and circumcision is that of the heart.” *Romans 2:28, 29*. All those who are saved will “enter in through the gates into the city,” (*Revelation 22:14*), but each of those gates has the name on it of one of the twelve tribes, showing that the saved compose the twelve tribes of Israel. This is evident also from the fact that “Israel” means an overcomer. The Epistle of James is addressed to the twelve tribes, yet there is not a Christian who does not know that its instruction and promises are for him. *ARSH August 26, 1902, page 10.1*

And this brings us to the fact that in reality all the tribes are lost, “for all have sinned, and come short of the glory of God.” *Romans 3:23*. “All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all;” (*Isaiah 53:6*); therefore when the Lord Jesus came, He said, “The

Son of man is come to seek and to save that which was lost.” *Luke 19:10*. He declared, “I am not sent but to the lost sheep of the house of Israel.” *Matthew 15:24*. *ARSH August 26, 1902, page 10.2*

Here at last we have located the lost tribes of Israel. Not ten only, but all of the tribes are lost, so completely lost that the only hope of their salvation is in the death and resurrection of Christ. In this condition we find ourselves, and therefore we can read with delight, as pertaining to us, the promises concerning the gathering of Israel. Whoever acknowledges himself *lost*, and depends wholly on Jesus for salvation, will surely be saved, and will be numbered among the twelve tribes. *ARSH August 26, 1902, page 10.3*

September 9, 1902

“Real and Unreal” The Advent Review and Sabbath Herald 79, 36.

EJW

E. J. Waggoner

The one great lesson for people in this world to learn, is the reality of things. The world is so taken up with the unreal, with fiction and mere play-acting, that they have almost lost the power to grasp the real. Even what is called “realism,” is only a poor picture of things which, just because they are dramatized, people do not really believe actually exist. The material things which they handle are virtually unreal, because the end for which they use them is unsubstantial. Everything which has for its object this world only, is unreal; “for the world passeth away, and the lust thereof.” *ARSH September 9, 1902, page 9.1*

This spirit of the world has also seized professed Christians, so much so that the promises and the work of God are to the most of them unreal. They read the Bible too much as though its characters were the mystical inhabitants of the moon, instead of real flesh and blood. To many, the thrilling narratives of Scripture, even of the life and miracles of Christ, and especially of the experiences of ancient Israel, are, unconsciously to themselves, read as though they were pages of a novel. They are to them at best but a “true story,” or “a story founded on fact.” That is to say, we all of us too often fail to live in the events of the Bible history, and to realize that “whatsoever things were written aforetime were written for our learning,” and that the same God still lives to do the same things for His people,—that the experiences of God’s people in past ages may and should be the experiences of His people to-day. *ARSH September 9, 1902, page 9.2*

We should know not only that the things which are recorded in the Bible are real occurrences, but that they are not unique, exceptional instances, but illustrations of God’s ordinary working. God does not produce “monstrosities.” The Bible records the faith of Enoch and Abraham, the meekness of Moses, the patience of Job, the wisdom

of Solomon, the strength of Samson, the miraculous things among ancient Israel and in the early church, to show the power that all God's people ought to possess, for "there is no respect of persons with God." *ARSH September 9, 1902, page 9.3*

September 23, 1902

“The Tabernacle of Witness” The Advent Review and Sabbath Herald 79, 38.

EJW

E. J. Waggoner

In his talk before the Jewish council, when he was on trial for his life, Stephen said, “Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.” *Acts 7:44*. It is in the twenty-fifth chapter of Exodus that we find this given; and clearly the remainder of that book is devoted to the description of the tabernacle its furniture, and the service pertaining to it. *ARSH September 23, 1902, page 10.1*

The principal article in the tabernacle was the ark containing the tables of the law, the ten commandments. It was called “the ark of the testimony,” for the commandments are frequently called the testimonies of God. Testimony is witness, and the law is called the testimony, because it is a witness of God’s presence. “Love is the fulfilling of the law,” and “God is love,” therefore law is God’s life. So the tabernacle that contained the witness, or the testimony, was called “the tabernacle of witness.” *ARSH September 23, 1902, page 10.2*

It was from above the ark of the testimony, between the cherubim that were upon it, that God said He would meet with Moses and commune with him of all things that He would give him in commandment unto the children of Israel. *Exodus 25:22*. And it was there that the glory of God was specially manifested. In *Psalms 80:1*, we read: “Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that dwellest between the cherubim, shine forth.” And when Sennacherib, the Assyrian king, threatened to destroy Jerusalem, Hezekiah the king, in his extremity, went up into the house of the Lord, and spread Sennacherib’s defiant and blasphemous letter before the Lord; “and Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest between the cherubim, Thou art the God, even Thou alone, of all the

kingdoms of the earth; Thou hast made heaven and earth. Lord, bow down Thine ear and hear." *2 Kings 19:14-16.ARSH September 23, 1902, page 10.3*

It is in *Exodus 25:8* that we find the reason why the tabernacle was built. God told Moses to have the people bring offerings of gold, silver, and brass, fine linen, etc. and said, "Let them make Me a sanctuary, that I may dwell among them." In one sense this was a great honor; for, as Moses said, "What nation is there so great, that hath God so nigh unto them as the Lord our God is in all things that we call upon Him for?" *Deuteronomy 4:7*. Yet when we consider the matter further, the command to build the sanctuary, together with the statement of the reason why it was to be built, is one of the most sorrowful things to be found in the Scriptures. "Let them make me a sanctuary, that I may dwell among them!" What a sad thing! that God's people, whom He had delivered from bondage for the express purpose of dwelling not simply among them, but in them, had to have a house made with hands in order that His glory might be seen among them. Thus the tabernacle was at once a witness of God's presence and of the unfaithfulness of the children of Israel.*ARSH September 23, 1902, page 10.4*

"The Most High dwelleth not in temples made with hands." "Thus saith the Lord, The heaven is my throne, and the earth is my footstool; where is the house that ye build unto me? and where is the place of my rest? for all these things hath my hand made." It is evident that the tabernacle built by Moses could not be the real dwelling-place of God, and every Jew ought to have been impressed by that truth every time he looked at it. Solomon knew it well, for at the dedication of the temple that he built, which was far larger and grander than the first tabernacle, he said, "Will God indeed dwell on the earth? behold the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded." *1 Kings 8:27*. What then is God's dwelling place? He Himself indicated it when, after asking, "Where is the place that ye build unto Me? and where is the place of My rest?" He said, "But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word." "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is

holy, which temple ye are.” *1 Corinthians 3:16, 17*. The human body is the temple of the Holy Ghost. *1 Corinthians 6:19*. This is the true dwelling place of God.*ARSH September 23, 1902, page 10.5*

When Jesus was asked for proof of His divine mission, He said, “Destroy this temple, and in three days I will build it up.” At that very time he was standing in the Jewish temple, and although he made no explanation, he expected the people to understand that, “he spake of the temple of his body.” So evident is it that the human body, and no man-made building, is the temple of the Lord, that the Jews ought to have understood his meaning without any explanation. He was the temple indeed, because the law of God was within his heart (*Psalms 40:8*), not in dead characters, but as the Spirit of life, in the Living Stone. Therefore it is that He is “the faithful and true witness.” To us the Lord says, “Ye are my witnesses, and my servant whom I have chosen.” “I have declared, and I have saved, and I have showed, when there was no strange god among you; therefore ye are my witnesses, and my servant whom I have chosen.” “I have declared, and I have saved, and I have showed, when there was no strange god among you; therefore ye are my witnesses, saith the Lord, that I am God.” *Isaiah 43:10, 12*. When the Lord is given full possession of his temple-his people-then they also, as well as Christ, are his witnesses to the world.*ARSH September 23, 1902, page 10.6*

When Moses erected the tabernacle, “then the cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle.” *Exodus 40:34, 35*. Even so it was at the dedication of Solomon’s temple: when Solomon had made an end of praying, “the glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord’s house.” *2 Chronicles 7:1, 2*. That was a representation of how it should be with God’s people, His real temple. Thus it was with Christ, for “the Word was made flesh, and dwelt [tabernacled] among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.” The people saw the glory of the Lord upon the house (*2 Chronicles 7:3*), at the dedication of the temple. The Lord says to his people, “Arise,

shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee; and his glory shall be seen upon thee.” And even as the Lord said, “My house shall be called an house of prayer for all nations,” so will it be with his true temple, his people, when their bodies are dedicated to him. For he says, “The Gentiles shall come to thy light, and kings to the brightness of thy rising.” “And nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for He hath glorified thee.”*ARSH September 23, 1902, page 10.7*

There are marvelous opportunities and privileges for men who will take them! “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit.” It is the Spirit that beareth witness, because the Spirit is the truth, and when the Spirit fills men they have power to be tabernacles of witness. There was no man in the tabernacle when the glory of God filled it; even so when Christ, the quickening Spirit, dwells in the heart by faith, and we are, according to the riches of his glory, “filled with all the fullness of God,” self will disappear, and he that sitteth between the cherubim will shine forth.*ARSH September 23, 1902, page 10.8*

September 30, 1902

“The Blotting Out of Sin” The Advent Review and Sabbath Herald 79, 39.

EJW

E. J. Waggoner

It is part of fallen human nature to make religion consist of forms and ceremonies, formulas and doctrines. Sacerdotalism is not peculiar to certain denominations; it is inherent in fallen human nature and just to the extent that one loses sight of God, that formalism will manifest itself even in those who are most sincere. There are just as sincere souls among those whose religion consists of forms as among any people on earth. I have seen among Roman Catholics as much devout sincerity as among any people. Our danger lies in thinking that the truth consists of certain statements-of losing sight of the distinction between *truth* and the *statement* of truth. There is just as much difference between these two as there is between the law and the writing out of the law. The real law is living; the writing of it in the book is only a shadow. We are in danger of making a creed, and thinking that that is the truth.*ARSH September 30, 1902, page 8.1*

No human words can express the truth of God. “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit.” The fullness of the truth of God cannot be stated in human language; otherwise it could be heard by the ear. It cannot be framed in human thought; otherwise it could enter into the heart of man. Truth can be revealed to man only by the gift of the Spirit of truth.*ARSH September 30, 1902, page 8.2*

“This then is the message which we have heard of Him, and declare unto you, that God is light and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son *cleanseth us from all sin.*” *1 John 1:5-7. ARSH September 30,*

Just forget the division of this epistle into chapters, with which John had nothing to do. This was a letter, containing but few sentences, not so long as we ourselves have sometimes written. At the beginning of the letter he makes this statement of what his message is, and a little later he writes about the end of the world. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever." This then is just the message for the last days, that which will make people stand when the world passes away.*ARSH September 30, 1902, page 8.4*

Then the Apostle speaks of "the anointing that ye have received of Him" so that, "ye need not that any man teach you." No man can teach you the truth; the things which God has prepared are revealed, only by the anointing of the Holy Spirit. "And even as it hath taught you, ye shall abide in Him. And now, little children abide in Him, that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming." So this is the message that will give people boldness at the coming of the Lord, so, that they will look up and say, "Lo this is our God, we have waited for Him and He will save us."*ARSH September 30, 1902, page 8.5*

This, then, is the message, that God is light, and if we walk in the light the blood of Jesus Christ cleanses us from all, blot out all iniquity. The proof of whether or not we have the truth is in the effect that that which we have has upon our lives. Does it cleanse us from unrighteousness? If we walk in the light, then the blood of Jesus Christ cleanses us. Light is the flowing forth of God's life, which cleanses, and blots out sin.*ARSH September 30, 1902, page 8.6*

We need to be on our guard against the idea that the blotting out of sin is merely as the passing of a sponge over a slate, or an entry in a ledger, to balance the account. This is not the blotting out of sin. An ignorant man who saw a thermometer for the first time thought to lessen the heat by breaking it. But how much effect did this have upon the weather?-Just as much as the wiping out of the record of

his sin has upon the sinner. The tearing of a leaf out of a book, or even the burning of the book containing the record, does not blot out the sin. The sin is not blotted out by blotting out the account of it, any more than throwing my Bible into the fire abolishes the Word of God. There was a time when all the Bibles that could be found were destroyed; but the Word of God-the truth-remained just the same, because truth is God Himself; it is His life.*ARSH September 30, 1902, page 8.7*

Truth is implanted in the heavens and earth, it fills the stars, and keeps them in their spaces; it is that by which the plants grow, and the birds build their nests; it is that by which they know how to find their way across the sea. When Moses broke the tables of stone, the law was just as steadfast as it was before. Just so, though all the record of all our sin, even though written with the finger of God, were erased, the sin would remain, because the sin is in us. Though the record of our sin were graven in the rock, and the rock should be ground to powder-even this would not blot out our sin.*ARSH September 30, 1902, page 8.8*

The blotting out of sin is the erasing of it from the nature, the being of man. The blood of Jesus Christ cleanses from all sin. Our bodies are but the channel, the border, the sand upon the shore, of the cover of life. Impressions have been made upon us by sin. At the sea-shore, when you see a smooth piece of sand, your first impulse is to make some mark on it, to write the characters upon it. Then the sea comes up, and each wave that passes over it helps to obliterate the impression until it is entirely blotted out. Even so the stream of life from the throne of God will wash away and blot out the impressions of sin upon us.*ARSH September 30, 1902, page 8.9*

The erasing of sin is the blotting of it from our natures, so that we shall know it no more. "The worshipers once purged"-actually purged by the blood of Christ have-have "no more conscience of sin," because the way of sin is gone from them. Their iniquity may be sought for, but it will not be found. It is for ever gone from them,- it is foreign to their new natures, and even though they may be able to recall the fact that they have committed certain sins, they have forgotten the sin itself-they do not think of doing it any more. This is

the work of Christ in the true sanctuary, which the Lord pitched, and not man, the sanctuary not made with hands, but brought into existence by the thought of God.*ARSH September 30, 1902, page 8.10*

October 14, 1902

“A Confidential Word With a Penitent Soul” The Advent Review and Sabbath Herald 79, 41.

EJW

E. J. Waggoner

You say that you cannot overcome your besetting sin; that you have tried, and failed; that the temptation comes so unexpectedly and so strong that you cannot resisted. Let me tell you what that sort of talk really means, and perhaps you will change your tone. You are virtually saying that Satan is more powerful than Christ; “for the battle is not yours, but God’s.” The controversy is between Christ and Satan over your soul. You belong to the Lord; but Satan claims you, and you have been serving him, and he has no mind to give you up. Christ will not arbitrarily claim even his own; he has all power in heaven and in earth, but he will not control you without your consent. All he asks of you, and that which he earnestly longs for, is that you unreservedly give yourself into His hand, acknowledging him as your sole Master and Lord. When you do that, and as long as you continue it, He holds Himself responsible for your salvation. *ARSH October 14, 1902, page 8.1*

Now you say that you long for freedom from sin, and that you accept the Lord is your Saviour. Now if that is really so, can you not see that when you say that you cannot overcome you are really saying that the devil has more power than Christ? But that is not so. Christ has “*all power*.” It is, however, a fact, if we are overcome by sin, that Satan has more power *in us*, than Christ has, for Satan is the one that works in the children of disobedience. “Whosoever committeth sin is of the devil;” but the Son of God was manifested for the sole purpose “that He might destroy the works of the devil,” and, thanks be to God, He is abundantly able to do it. God gives us the victory through our Lord Jesus Christ, and it is the victory that He has already won. We wrestle “with principalities and powers,” but Christ has “spoiled” them, disarmed them. *Colossians 2:15*. Therefore “this is the victory that *hath overcome* the world, even our faith.” *1 John 5:4*, R.V. Now to whom do you intend henceforth to

give the credit for having supreme power-to Christ, or to Satan? That is the question for you to answer. Decide definitely and finally who is the most mighty monarch, and then serve that one. Which shall it be?*ARSH October 14, 1902, page 8.2*

October 21, 1902

“The Unity of the Church” *The Advent Review and Sabbath Herald* 79, 43.

EJW

E. J. Waggoner

The Bible is full of the idea of unity in the church of Christ, but we do not read so much about uniformity. This unity is to be the unity of life and growth, and not a mere outward connection. In Christ's prayer to the Father for His disciples, He said, “And the glory that Thou gavest Me, I have given them; that they may be one, even as we are one; I in them, and Thou in Me, that they may be made perfect in one.” *John 17:22, 23*. Here we see that the glory of the Lord is to effect the union of believers, and the union is to be that of the Father and the Son. *ARSH October 21, 1902, page 9.1*

The union of the Father and the Son is union of spirit. We can not comprehend this union, but we may know that it is not a forced union, but that it results from their very nature. They have *one life*. Their thoughts and purposes are the same, not because they come together and compare notes and agree to be alike, but because one life is in them both. So the union of believers is to be a vital union, or it is not any union at all. It is not accomplished by strife and debate and decisions of majorities, but by yielding the mind to Christ and hearing His voice. They are to be united by the mind and Spirit of Christ. The life of the Father and the Son in each member of the church will produce the most perfect union in the whole body. *ARSH October 21, 1902, page 9.2*

For the human body is the most perfect example of unity, and it is the example that the Bible gives us. Christ is the Head of the body, the church. *Ephesians 1:22, 23; Colossians 1:18*. “For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many.” *1 Corinthians 12:12-14*. In the human body there are many members,

and each member has a different office from the rest; there is not uniformity of action among the members, but there is the most perfect unity. All work together in perfect harmony for one object. So it is in the body of Christ. "There are diversities of operations, but it is the same God which worketh all in all." *ARSH October 21, 1902, page 9.3*

This gives no ground for the idea that there may be divisions in the church of Christ, one division believing one thing, and another division believing and practicing another thing. God has tempered the body together, that there should be no schism in the body." *1 Corinthians 12:24, 25.* "There is one body, and one Spirit, even as we are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and thru all, and in you all." *Ephesians 4:4-6.* The apostle's exhortation is, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment." *1 Corinthians 1:10.* But let it be borne in mind that this union is not artificial, but natural; not the human nature, however, but the divine nature. *ARSH October 21, 1902, page 9.4*

The unity of belief in the church is not forced by the church coming together and the majority defining the creed to be beloved. The church can not define doctrine, nor make laws for itself or anybody else. The church of Christ is made up of all who obey the Lord's commands not a body to issue commands. The Head directs, the body obeys. God speaks; each one must listen to His voice, for faith comes by hearing the Word of God, and no one can give faith to another. "It is the gift of God." *ARSH October 21, 1902, page 10.1*

"Life, Light, and Salvation" The Advent Review and Sabbath Herald 79, 42.

EJW

E. J. Waggoner

When the Jews rejected the Word of life, Paul and Barnabas said, "Lo, we turn to the Gentiles, for so hath God commanded us, saying, I have set thee to be a light of the Gentiles that doubt shouldst be for salvation unto the ends of the earth." *ARSH October*

This is quoted from the forty-ninth chapter of Isaiah. It is evident from the connection there, that Christ is directly referred to, and thus we learn that whatever is said to Him applies equally to us. Christ is for salvation from God, to the ends of the earth; but as He is sent into the world, even so are we; and we are likewise set for salvation to the world. Whoever receives the Word of life, has it not merely for his own salvation, but for the salvation of others. We are saved by the life that is given, and the life is the light; but “none of us liveth to himself,” and so whoever is saved will necessarily be a savior of others.*ARSH October 21, 1902, page 11.2*

It was necessary that this Word of salvation by the light of life should first be preached to the Jews, for in the portion of Scripture which Paul quoted it is written: “Thou art my servant, O Israel, in whom I will be glorified.” Christ is thus addressed as Israel, for he is God’s Son, even His firstborn; but he is “the firstborn among many brethren,” and therefore all believers are Israel. The lineal descendants of Abraham, Isaac, and Jacob had by virtue of the faithfulness of their fathers the right to lead out in the ministry of salvation; for God chose Israel, not merely for the purpose of saving them, but that they should be His salvation unto the ends of the earth. Of course in order to carry it to others they must have it themselves; but when they not only refused to carry the light of life to others, but were made angry when others ran to it and accepted it, they put it away from themselves.*ARSH October 21, 1902, page 11.3*

From this we learn that no one can be saved alone. Whoever is saved must be a savior, not by virtue of what he does, but of what he is. He is saved by the life of Christ within him, and that life is light, and the light shines in the darkness and cannot be hid. Whenever anybody, in any nation or at any time, recognizes the light, and lays hold of life, he is then “a light of the Gentiles,” to be the salvation of God to other men. Do you think that you are too poor and weak and sinful and insignificant to be saved? Then think so no longer. Are you not alive? Do you not breathe? Is not the Spirit of God in your nostrils? Well, know that you breathe only the breath which God “breathes out.” There is no life except that which

flows from His wounded side. The fact that you live is the assurance that God has already given you salvation. Your part is to believe, not in something that God *will do*, but in what He has *already done*; for Christ on the cross said, "It is finished." *ARSH October 21, 1902, page 11.4*

But this is not all. God's salvation is so marvelously abundant that it reaches out far and wide. Like Jordan at the time of harvest, the river of life "overfloweth all his banks." God speaks "to him whom man despiseth," no matter what for, nor how justly; no matter how despicable he may be; "to him whom the nation abhorreth, to a servant of rulers," even to the one who is trodden underfoot, and says: "In an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves." *Isaiah 49:7, 8*. How can there be any question whether God can and will save you, when He has chosen you to be salvation to others? Is not this wonderful salvation? "Thanks be unto God for His unspeakable gift." *ARSH October 21, 1902, page 11.5*

"The Possibilities of Life" The Advent Review and Sabbath Herald 79, 42.

EJW

E. J. Waggoner

Moses did not commit suicide, neither did God kill him; yet he died in the full strength of manhood, with no trace of disease upon him. At the command of the Lord, because he had been unfaithful in a single instance, he laid his life down, just as he would compose himself to sleep. A single failure to acknowledge and honor God before the people, on the part of a man in the position of Moses, meant much more than a failure in duty would on the part of an ordinary person; and for that reason Moses could not be the complete type of Christ, by taking the children of Israel into the promised land. But God's refusal to allow him to do this, and His command to Moses to die, was not an arbitrary punishment; it grew out of the very nature of the case. Moses had broken the

connection,-had turned aside the stream of life from its proper channel,-and having denied it once, he was obliged to lay it down. It was but a temporary break; but the people had to learn that it is not a light thing to be out of harmony with God.*ARSH October 21, 1902, page 12.1*

But let us from the case of Moses consider a little more closely some of the possibilities of life. God is no respecter of persons, and what He did for Moses we may be sure He will do for any who will use life as faithfully as Moses did. By using it faithfully I do not mean merely what is called “improving the time,” but recognizing God’s ways, and learning how he lives, so as to know how to conform to the laws of life. God “made known his ways unto Moses” (*Psalms 103:7*), in the same psalm that tells us this, it tells us to bless his holy name, “and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle’s.”*ARSH October 21, 1902, page 12.2*

Note that it is when our mouth is satisfied with good things that our youth is renewed like the eagle’s. Thus it was with Moses. Others complained of the simple food that God gave them,-bread from heaven,-but Moses did not. How can people be so blind to the influence of diet upon their life, when they know full well that they live by eating? God told the Israelites in the beginning of their sojourning in the wilderness: “Ye shall serve the Lord your God, and He shall bless thy bread and thy water; and I will take sickness away from the midst of thee.” *Exodus 23:25*. In Moses this was fulfilled, and so it might have been in all the rest.*ARSH October 21, 1902, page 12.3*

Do not misunderstand. The idea is not that the fountain of eternal youth is in eating and drinking. Far from it. But the truth intended to be conveyed is that God, “the fountain of living waters,” with whom is “the fountain of Life,” is for that very reason the Fountain of the eternal youth, and that by learning His way of living, and adopting it,-living by perfect and intelligent faith in Him, we can preserve in ourselves the youthfulness of the ancient days. Our food and drink

come from God, and are the visible means of the communication of God's life to us, but not the only means. By eating and drinking, as well as doing all of the things, to the glory of God, we not only get fresh life from him, but we put no obstruction in the way of his life, and so by faith we get the "more abundant" life that is greater than all the visible things in the universe. To know God's ways, should be the one study of mankind.*ARSH October 21, 1902, page 13.1*

November 25, 1902

“The Real Land of Promise” *The Advent Review and Sabbath Herald* 79, 47.

EJW

E. J. Waggoner

The record of the taking of Jericho teaches a lesson that ought to be studied by every one who is in danger of being led to accept the theories of “Anglo-Israelites,” and to expect the return of all Jews to Palestine before the coming of the Lord. *ARSH November 25, 1902, page 8.1*

That victory at the very door of the land of Canaan, showed how alone the land which God has promised could really be possessed, and consequently the character of the inheritance. “By faith the walls of Jericho fell down,” even as the children of Israel had crossed the Red Sea, and the Jordan by faith. The land which they were to inherit, in fulfillment of the promise of God, was one that could be inherited only by faith-by a people full of faith, and living and moving only by faith. *ARSH November 25, 1902, page 8.2*

But faith means righteousness. “The just shall live by his faith.” We are made righteous by faith. Therefore the inheritance was to be one in which only righteous people can dwell; and for that we, according to God’s promise, still look, “for new heavens and a new earth, wherein dwelleth righteousness.” *2 Peter 3:13. ARSH November 25, 1902, page 8.3*

This was in the promise from the beginning. When God appeared to Abraham in Mesopotamia, and said, “Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will show thee,” (*Genesis 12:1*), He said, “I will bless thee, and make thy name great, and thou shalt be a blessing,” “and in thee shall all families of the earth be blessed.” Blessing means the removal of the curse; so the blessing upon all the families of the earth means the removal of the curse from all the earth. The blessing promised to Abraham is forgiveness of sins, the turning away from iniquities (*Acts 3:25, 26; Romans 4:6-9*); it is also “life for

evermore.” *Psalm 133:3*. Now the curse came upon the earth because of man’s sin, and therefore it follows that when all families of the earth are delivered from sin, the curse will be removed from it. Thus we have it that Abraham and his faithful descendants gladly confessed that they were strangers and pilgrims on the earth, even as King David at the height of his power did (*1 Chronicles 29:15*), desiring “a better country, that is, an heavenly.” *Hebrews 11:16*. ARSH November 25, 1902, page 8.4

And for this reason “God is not ashamed to be called their God; for he hath prepared for them a city.” The promise of God to the seed of Abraham, extending even to us, was, “I will be their God.” “I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.” *Genesis 17:7, 8*. Compare *Hebrews 8:10*. The possession of God himself-“heirs of God”-is the essential part of the promise, the sum and substance of it. “I am ... thy exceeding great reward.” *Genesis 15:1*. Having God, we have all things; “having no hope and without God in the world” we are “aliens from the commonwealth of Israel, and strangers from the covenants of promise.” *Ephesians 2:12*. ARSH November 25, 1902, page 8.5

The Israelites crossed the Jordan, and captured Jericho, by faith-the faith of Jesus-the faith that means the receiving of God the Divine Word. Their abiding in God was their surety of the possession of the land; without Him, their being in the land, even as rulers, was as though they were in Egypt. In him we also obtain the same inheritance, and the Holy Spirit is the pledge of it. His abiding presence causes us to look with confidence and hope for the coming of Christ from heaven, at the time of the “restoration of all things, whereof God spake by the mouth of his holy prophets which have been since the world began.” *Acts 3:20, 21*. ARSH November 25, 1902, page 8.6

December 9, 1902

“A New Way” The Advent Review and Sabbath Herald 79, 49.

EJW

E. J. Waggoner

With the story of the crossing of the Jordan every reader the Bible is familiar: with the lessons to be learned from it there is far less acquaintance. Yet it was written, not purely to excite our wonder, nor to satisfy our curiosity, but for our learning. If, enough contemplation of the Scripture narratives, we lived far more with the events which they describe, we would experience the power of God in our daily lives to an extent far beyond what we now do. We must understand that the Bible is not the record of an age which is antiquated, and can never be paralleled, but of the acts of the living God, who is our God.*ARSH December 9, 1902, page 11.1*

“When Israel went out of Egypt, the house of Jacob from a people of strange language; Judah was his sanctuary, and Israel his dominion. The sea saw it, and fled: Jordan was driven back” (*Psalms 114:1-3*); or as picturesquely put in the Danish, “Jordan turned, and ran back,” as if abashed at the presence of the Lord. The crossing of the Jordan is coupled with the crossing of the Red Sea, and is fully as wonderful an event.*ARSH December 9, 1902, page 11.2*

There was an exhibition of sublime faith on the part of a vast host, and an example of how to meet obstacles that confront us in the way that the Lord has told us to go. It was the time of harvest, when “Jordan overfloweth all his banks,” and the river was not fordable. The Lord could have timed Israel’s arrival so that they would have crossed and could have crossed with comparative ease. But God delights in difficulties, that is, in what to us are difficulties; for with Him there is no such thing. He deliberately chooses the weak things of the world to confound the things that are mighty; and foolish things to confound the wise; and things that are not, to bring to naught things that are. *1 Corinthians 1:27, 28*. This is not for vain boasting, but in order to strengthen the faith of His people, and to induce men to trust in His salvation. If Israel had always gone

forward in the power that took them through the sea and through Jordan, no enemy would ever have stood before them; and if we in this day would continually trust in God as the God who always does just such wonderful things, we should be invincible.*ARSH December 9, 1902, page 11.3*

When the officers were preparing the people for the great movement that was to take them into the promised land, they said to them: "When ye see the ark of the covenant of the Lord your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it. Yet there shall be a space between you and it, about two thousand cubits by measure; come not near unto it, that ye may know the way by which ye must go; for ye have not passed this way heretofore." *Joshua 3:3, 4. ARSH December 9, 1902, page 11.4*

That is the secret of Christian progress: always treading a new way, a path hitherto untrodden. We must never assume that past experience is sufficient to carry us through any work without special, divine guidance, however familiar with the affair we may consider ourselves. "It is not in man that walketh to direct his steps," no matter how often he has passed over a road. "The steps of a man are ordered by the Lord," and only the Lord can keep him from falling in the plainest path.*ARSH December 9, 1902, page 11.5*

So each day's task, though it may be but the repetition of the same thing that we have done hundreds of times, must be met as an entirely new thing. In that way continual improvement may be made in our work; and that is what God would have. God promises to show us "new things;" for the work that we best know how to do, He knows how to do far better; and therefore there is always the possibility for not to do far more and far better work than we ever yet have done. With God all things are possible, and therefore in Him even the impossible is possible for us. With our eyes fixed on God, we have but to step boldly into the raging flood that threatens to stop our progress, and God will make the way. "It is God that girdeth me with strength, and maketh my way perfect."*ARSH December 9, 1902, page 11.6*

Did you ever stop to think that the apparent danger to the Israelites

increased every minute that they were crossing the river? The water below them was running away to the sea; but to their right the wall of water was continually piling higher and higher, as that from above came down. We are so accustomed to think of the fact that they crossed over safely, that we never consider the danger that they were in while crossing. "Ah, no;" you say, "they were not in, danger at all; for God was holding the waters back." True; and so He is always doing for His people. He measures all the waters of the seas in the hollow of His hand; and this is told us as a reason for quiet confidence in Him at all times. The Israelites were really in as much danger in crossing the Jordan as the disciples were on the Sea of Galilee, or as we ever can be when we are in the path in which God is leading. What we need to do is to dwell in the secret place of God, who inhabits eternity, so that in the midst of present difficulties and threatening dangers, we look at them as already past. That is the secret of strength, and of victory. Our very temptations and dangers and difficulties are made the means of our deliverance, just as Noah and his family are said to have been "saved by water" (1 *Peter* 3:20) which destroyed the earth. *ARSH December 9, 1902, page 11.7*

A WAY THROUGH THE FLESH

It is by "a new and living way" that we draw near to God, though the flesh seems to interpose an impassable barrier. Christ took our sinful flesh, which separates us from God, and veils Him from our sight, and consecrated a way through it, so that we are "made nigh by the blood of Christ." No flesh is so corrupt, no inherited evil is so strong, that the Lord cannot make a way for us through it, straight to His throne. Yea, He has made a way: He has "condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." *Romans* 8:3, 4. *ARSH December 9, 1902, page 11.8*

With this knowledge we may give thanks to God who "always causeth us to triumph in Christ; and maketh manifest the savour of His knowledge by us in every place." 2 *Corinthians* 2:14. The greater the sin in the flesh, with which we have to contend, the more can the sweet fragrance of the knowledge of God be spread in the world, to the praise of the glory of His grace. *ARSH December*

9, 1902, page 11.9

The strength which God displayed in making even the depths which obstructed their passage “a way for the ransomed to pass over,” is the measure of the strength which He gives to us day by day in our march to the promised land; “therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be on their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.” *ARSH December 9, 1902, page 11.10*

December 23, 1902

“Who Can Serve God?” The Advent Review and Sabbath Herald 79, 51.

EJW

E. J. Waggoner

The question is not, Who will serve God? but, Who can serve God? That is a very important question. A failure to understand who can serve God, is the reason why many people continue in useless attempts to serve him.*ARSH December 23, 1902, page 12.1*

Joshua had recounted to all Israel the goodness of God to them and to their fathers, and concluded with these words: “Now fear the Lord, and served him in sincerity and truth; and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord. And if it seemed evil to you to serve the Lord, choose ye this day whom ye will serve; whether the gods which your fathers served, that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the Lord.”*ARSH December 23, 1902, page 12.2*

Then all the people answered, and said: “God forbid that we should forsake the Lord, to serve other gods; for the Lord our God, he it is that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way and wherein we went, and among all the people through whom we passed; and the Lord drave out from before us all the people, even the Amorites, which dwelt in the land; therefore will we also serve the Lord; for he is our God.”*ARSH December 23, 1902, page 12.3*

That was a good resolution. How shocked they must have been, therefore, when Joshua turned on them with the assertion: “Ye cannot serve the Lord; for he is an holy God.”*ARSH December 23, 1902, page 12.4*

Only such as are holy can serve a holy God. That is plain enough if

we but stop to think for a moment. To serve him is to do his will; his will is holy; therefore whoever does his will must be holy. An unholy person certainly does not serve the Lord, and cannot as long as he remains unholy; for his unholiness is most displeasing to God.*ARSH December 23, 1902, page 12.5*

Are there then only a select few who can serve God?-Yes; for all of God's people are "the elect," or the selected ones:-Christ says to his disciples, "I have chosen you, and ordained you that ye should bring forth much fruit, and that your fruit should remain"-and the number of them is very small compared with the number of wicked. But this does not mean that only a few have the privilege of serving God if they will. "Whosoever will" may take of the water of life freely; and the assurance is, "To whom ye yield yourselves servants to obey, his servants ye are." Whoever fully yields himself, soul, body, and spirit, to God, is accepted by him as his, and is made holy, so that he can serve him.*ARSH December 23, 1902, page 12.6*

Christ has chosen us, that we should bear much fruit to the glory of God. But he says that the tree must be made good, before it can bring forth good fruit. *Matthew 12:33*. "A good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit." "A good man out of the good treasure of this heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil." *Luke 6:43, 45*. So when we are cleansed by the Lord we become "trees of righteousness, the planting of the Lord, that he may be glorified."*ARSH December 23, 1902, page 12.7*

The law of God is the transcript of his character. Wherefore "the law is holy, and the commandment holy, and just and good." *Romans 7:12*. To keep the law of God is to serve him; but not everybody can keep the law. The latter part of the seventh chapter of Romans pictures the unsuccessful efforts of an unregenerate man to keep the law of God. Then comes the comforting assurance: "What the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."*ARSH December 23, 1902, page 12.8*

So it is not a difficult matter to serve the Lord, after all. Then what about the statement that a good many people try to serve God, and fail? The answer is found in the form of the question: they simply *try* to serve God, which is something that God has never asked anybody to do; He asks us actually to serve Him. We must *do* His will, not *try* to do it; and to the end that we may really serve Him, He puts His laws into our mind, and writes them in our heart. *Hebrews 8:10*. This is done for all who accept Him as their God, and who fully yield to Him. "His commandment is life everlasting;" therefore when His law is in our heart, it follows that it is our life; it controls our actions, instead of our attempting to put it into action. When we yield to righteousness as completely as we have to sin, we shall find that there is a greater power in righteousness than there is in sin; for "greater is He that is in you than he that is in the world." *ARSH December 23, 1902, page 12.9*

But in order that we may experience the perfect working of this power we must not be partial in the law, choosing one portion and rejecting another. We must receive it all, and be willing for it all to have its effect in our lives. Thus, with God working in us to will and to do of his good pleasure, we shall come to know the blessedness of the assurance, "His servants shall serve him; and they shall see his face." *ARSH December 23, 1902, page 13.1*

December 30, 1902

“The Model Religious Life” The Advent Review and Sabbath Herald 79, 52.

EJW

E. J. Waggoner

Every reader naturally exclaims at once, “That is the life of Christ, of course,” and then as naturally begins, consciously or unconsciously, to put a wide gulf between himself and Christ, assuring himself that nobody can live such a life on this earth as Christ lived. The life of Christ is indeed regarded by most people as a model to be set up on a pedestal, and looked at and admired from a distance, rather than to be lived every day. This is part of the legacy that we have received from the Church of Rome, which has represented Christ as so far removed from human sympathies that no human mortal can presume to come directly to him, or expect to receive anything from Him except through the intercession of Mary or the glorified saints. This sentiment, so deeply imbedded in the mind, is one of the last Papal fetters to be thrown off.*ARSH December 30, 1902, page 11.1*

But Christ himself, who calls us to learn of him, always identifies himself with us, by the term Son of man, which he so much loved, and says, “I am meek and lowly in heart.” He is the living representative of God the Father, who says: “I dwell in the high and holy place with him also that is of a contrite and humble spirit.” *Isaiah 57:15*. And He has also made the way very simple and plain for us, by setting specially before us as the model, not the man skilled in meeting the sophistries of the scribes and doctors of the law, but the little child subject to its parents.*ARSH December 30, 1902, page 11.2*

“And Jesus called a little child unto Him, and set Him in the midst of them, and said, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven.” *Matthew 18:2-4*.*ARSH December 30, 1902, page 11.3*

What do we know of the life of Jesus? Only this: "And he went down with them [Joseph and Mary], and was subject unto them." *Luke 2:51*. That is the whole, and it is enough. It shows the little child always ready to run errands or to render such household service as tender hands could perform; the child whose ear was quick to catch the first sound of the call to duty, and whose highest pleasure was found in being useful. That is the religion of childhood, and it is the religion for the mature man as well. *ARSH December 30, 1902, page 11.4*

This was the religion of the child Samuel. "Samuel ministered before the Lord, being a child." "And the child Samuel ministered unto [served] the Lord before Eli." What did he do?-Just what a little child could do, and nothing more. He was not a priest, he could not enter into the holy place and offer incense. But he could wait on the priest. We read that after God had called him and spoken to him by night he "lay until the morning, and opened the doors of the house of the Lord." There we get a glimpse of him at his daily service. His work was to make himself generally useful, no matter how lowly the task; and in the faithful discharge of those humble duties he was ministering unto the Lord. *ARSH December 30, 1902, page 11.5*

It is not what is done, but how it is done, that determines whether or not one is ministering unto the Lord. The person who slights his task, or performs it unwillingly, wishing that his work were something "more honorable,"-something that would attract more attention, or command greater pecuniary reward,-is not serving the Lord, no matter what nor where his work may be, even though it be in the temple itself. For that person is not a free man, but a slave; and God has no slaves in His employ. All God's servants are free; they are kings. God is King of kings, and he has no one in His service or in His kingdom of lower rank than king. Therefore every one who is the servant of the Lord is master of his work, and never allows it or circumstances to master him. *ARSH December 30, 1902, page 11.6*

Servants, no matter how menial their service, are to obey orders "in singleness of heart," as under Christ; "not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to

men.” *Ephesians* 6:5-7. “Whatsoever ye do, do it heartily, as to the Lord, and not unto men.” *Colossians* 3:23. This was the characteristic of Jesus, who said, “I delight to do Thy will, O my God” (*Psalms* 40:8), and He was doing God’s will just as much when He was assisting Mary in her household tasks, or Joseph in the carpenter’s shop, as when he was preaching to the multitudes, and healing the sick. The first was the preparation for the last.*ARSH December 30, 1902, page 11.7*

Elisha was a prophet of the Lord, performing many wonderful miracles, yet for years he was but a servant, and “poured water on the hands of Elijah.” *2 Kings* 3:11. That was his “training for the ministry;” for how can one train for any calling better than in the exercise of that calling? and that lowly service, done willingly from the heart, was the true ministry. Elijah never served the Lord better than when he waited on Elijah.*ARSH December 30, 1902, page 11.8*

So it was when Samuel was doing his childish tasks with a faithful, willing spirit, that he was called to the highest service that could be given to a man—that of bearing a message from God to the high priest of God. Yet the service was in reality no higher than the other.*ARSH December 30, 1902, page 11.9*

What sweet simplicity is seen in the child Samuel! Prompt to answer every call, he rose from his bed without hesitation, time after time, to wait upon the aged Eli, who he supposed was needing assistance. Then, with the artlessness and graceful trust of childhood, he followed Eli’s instructions, and said, when he heard the voice “Speak, for Thy servant heareth.” Yes, he heard, because he was alert to hear, like the angels that excel in strength, that “do his commandments, harkening unto the voice of his word.” In that is summed up the perfect Christian life. How many there are who missed “the high calling of God in Christ Jesus,” simply because they despise the day of small things. “Seekest thou great things for thyself? Seek them not;” for “with all lowliness wisdom.”*ARSH December 30, 1902, page 11.10*

“Oh, give me Samuel’s ear-
The open ear, O Lord!

Alive and quick to hear
Each whisper of Thy word;
Like him to answer at Thy call,
And to obey Thee first of all.*ARSH December 30, 1902, page 11.11*

“Oh, give me Samuel’s heart!-
A lowly heart that waits
When in Thy house Thou art;
Or watches at Thy gates.
By day and night a heart that still
Moves at the breathing of Thy will.”*ARSH December 30, 1902, page 11.12*

